

SOCIAL ACTION

SEPTEMBER 1953

Village Studies

Basic Democracy

Community Projects

Advance

Land and School

As. 6

INDIAN INSTITUTE OF SOCIAL ORDER

THE CITIZEN AND THE STATE

BY A. FONSECA, S.J.

Though primarily intended to supply the needs of students who take Civics for the matriculation and the collegiate exams, the book has been written from a much broader point of view to suit all those who are interested in the social problem.

Topics like the human person, the state, Communism, Democracy, the Secular State, treated clearly and fully.

Price : Rs. 2/8—*postage extra*

TRIBAL INDIA SPEAKS

BY E. DE MEULDER, S.J.

(*Indian Conference of Social Work*)

Price :—

Rs. 3-4-0 plus postage.

6 sh. or \$ 1 or equivalent exchange.

15% discount per dozen.

INDIAN INSTITUTE OF SOCIAL ORDER,

4 Boat Club Road,

POONA 1.

E

ne
ri-
as
w
al

e,
e,

S

V
H
T
A
P
C
P
S

3

i
i
t
t
I
t
●
v
s
s

SOCIAL ACTION

VOL. 3 No. 6

SEPTEMBER 1953

HERE AND THERE	A. L. 193
THE DIRECT METHOD	E. de V. LOCKWOOD 196
A CASE HISTORY OF VILLPATTI	H. Da COSTA 199
POLITICAL DEMOCRACY	J. S. CONNOR 205
COMMUNITY PROJECTS AND HUMAN RELATIONS	C. C. CLUMP 214
PROGRESS REPORT	A. L. 220
SOCIAL CHRONICLE	E. GATHIER 225

HERE AND THERE

The Three R's Made Easier

The new scheme primary education in the Madras State is being enforced. It aims at nothing less than a revolution in village education. The kids will study less and learn more; the teacher will teach more and earn less. The village teacher will handle two three-hour shifts and his rate of pay per hour is bound to come down. The kids will be only three hours in the class room (four periods of forty minutes each, plus two breaks, for six days in the week). But they will spend the rest of their academic time in a peripatetic search for culture. All children, between five and ten, are supposed to go round the village craftsmen, when and if any, and seek initiation. The shopkeeper will explain the tactics of bargaining, and the money-lender, the strategy of finance. The confectioner will attract the average crowd, and the blacksmith, appeal to the intellectuals "for e'en though vanquished, he could argue still." Parents of course are expected to supply practical classes in home-craft. Boys and girls did all that in their leisure hours; now they will do it during so-called school-time; and that makes the educative difference.

Much of the above curriculum is a surmise, for, though the scheme is being enforced, the guide-book is not yet

They ceased publication for one day in Calcutta by way of protest against the government; this decision was awkward. They wanted to hit the Cabinet and the police. They only dispensed ministers and police officials from swallowing their daily quota of criticism; but they remorselessly punished readers, vendors and advertisers. Would it not have been more appropriate to have an issue with a big broad black border to show they were mourning the loss of freedom and of temper? But possibly editors and reporters were badly in need of a holiday to become again their old sweet selves.

A. L.

THE DIRECT METHOD

"As far as sociology goes, you're probably learning the direct method."

That phrase in a recent letter caught my eye. "The direct method." I suppose the writer meant that we were able to skip the theory and take the cases right off the street. But the more you think about it, the truer the statement is. Without under-estimating the necessity of theoretical training, shouldn't we all be sociologists learning by the "direct method?"

Sociology for the Catholic, be he priest or layman, means something more than the study of social structures, their origins and growth. It means a vivid awareness of the individuals who make up those structures. And who is that individual? None other than the man we meet on the street, ride with on the tram, share a seat with on the janta; he is the beggar in the bazaar, the schoolboy or cook or dhobi or shopkeeper or farmer. And this is just the person we meet in the direct method.

A few years ago there was a catch phrase popular in America which ran something like this: "Your perception of the obvious is astounding." It was meant as a dig at the recipient but today couldn't it be turned into a real compliment? How many nowadays are taught to see the obvious? In practice modern education has but one objective: how to earn a living. The "obvious" is lost in the shadow of this overtowering Goliath. Man sees days and weeks in terms of rupees and jobs finished; co-workers are competitors for a higher post; a neighbour's death recalls the premium due on the family insurance policy. Now if one intends to practice the direct method of sociology, it is absolutely necessary to develop the ability to see the obvious, the individual as a creature of God.

It is a lot easier to say this than to put it into action. The tempo of life today is such that efficiency is the keynote. The echo of the factory whistle and the chilling touch of depersonalized production schedules gradually impregnate the character of modern man. Division of labour means that he need worry only about the job that faces him. Others will take care of the rest. And after working hours this spirit persists. For the beggar on the corner there ought to be, even if there isn't yet, a welfare agency. The general hospital should care for the sick poor. Pensions for the aged, public homes for the orphans, asylums for the insane. His only obligation is to fend for himself, for his family. And what does this narrowness lead to? A very real social blindness.

But let's go back to the main topic of conversation — the direct method and the Catholic. In the first place, the Catholic realizes from faith that he is his brother's keeper, be that realization more or less clear. He knows that he has a direct relationship and responsibility towards each person he meets. But this sense has been dulled by that fungus-like growth we called social blindness. In such a state the direct method is powerless to affect him. He

passes by the sick, the poor or the homeless not out of malice but simply because he does not see them. And that is the problem facing us today. How to remove the scales from those unseeing eyes and restore social sight to them ?

It is beyond the scope of this article to explain or commend any specific existing type of parish organization as being the sole possessor of the solution. St. Vincent de Paul Societies, Sodalties, Catholic Action groups all have a part to play. They must all contribute to the creation of a fundamental attitude, the building up of a new outlook which perceives the obvious, sees the individual and acts to help him. In sermonesque patter, it means the development of the much talked about "social spirituality." Standing by itself, the term "social spirituality" looks very edifying but means nothing. We could just as well use the words "nutmeg grater" if the phrase carried no specific and determined meaning. But it does have just that. Social spirituality is something very definite. "It means that the individual who possesses it acknowledges his relationship of rights and duties to his fellowmen and by observing that relationship works out his salvation. For man stands before God not only as an individual, but as a social being, a member of societies." With the growth of such interior dispositions, with the realization of his social way to heaven, the scales of blindness fall from man's eyes and he is able to practice the direct method. Yes, social spirituality is the inspiration of social mindedness, social consciousness and social action.

The problem and solution are there. It is up to the individual to carry on from here. However, in succeeding issues of SOCIAL ACTION, a series of articles will appear which will be practical demonstrations of the direct method. The object of these articles will not be so much a sociological analysis of certain problems but rather an attempt to sharpen our social sense, to test how far our social spirituality has developed. The subject matter will be common,

everyday topics but they will embody an attempt to look behind the façade our unseeing eyes seldom pierce.

Lastly, a word of warning. Let us not grow impatient if social sight does not come overnight. We would do well to remember the words of our Holy Father to Catholic Employers in 1949: "Assuredly reducing to practice and applying Catholic social doctrine cannot be the work of a day it calls for unselfishness of a sort which can only be instilled by an authentic Christian virtue, sustained and aided by the grace of God."

E. de V. Lockwood.

A CASE HISTORY OF VILLPATTI

Villpatti is an average size village nestling in the Palni Hills about an hour's walk from the hill station of Kodai-kanal. Looking to the northwest from the hilltops that ring Kodai, you gaze down on a cluster of huts planted haphazardly in a sea of green. The trees and hills and nearby streamlet give the village a beautiful setting, one that is marred by but a single factor — the village itself.

One day in June of last year, a group of Jesuit scholastics chanced to visit the village. The sights that met their eyes surprised and shocked them. There was idolatry and superstition beyond belief; the streets were damp and mucky and dirtied with refuse; living conditions were awful and in some houses the cattle and their owners shared the same room; the nearly naked children who followed the scholastics on their tour of inspection were lean and anaemic looking; the women carrying water from the village well eyed the visitors with suspicion as if to say: "Well, what do you want here?" The conditions were

still worse in that part of the village occupied by the Harijans. Here again was the pitiful sight of emaciated, forlorn faces peeping out at the strangers, faces that showed clearly the traces of oppression, hard work and undernourishment. By the time the tour ended one thought was uppermost in the minds of all. Something must be done for the people of Villpatti.

The Government records of 1951 give the population of Villpatti as 1,300 with 246 cottages of mud and wattle and only two stone bungalows. The total land cultivated is 2,300 acres of which a bare 300 acres is wet land where rice is grown, while the rest is set aside for vegetables and a little wheat. This land, however, is not evenly divided among the population. 20 % of the people have no land at all and work as coolies or hired labourers in the Kodaikanal estates. 50 % have some land but not at all sufficient for their livelihood, so these too work as coolies besides tilling their own plot of ground. The remaining 30 % are landlords who employ the landless to work on their fields. There are four main castes in Villpatti. First there are the Mannadiars who are the real inhabitants of the land, a mountain people descended from hill tribes who began with cattle raising and ended up as farmers. These make up 40% of the population. Then come the Reddiars making up 30 % of the population, while Pillais number a bare 15 %. These are all caste people. But occupying a tiny, outlying section of the village are some 50 Harijan families, the so-called outcastes. It is on these that attention will be focussed, for their uplift is a problem that deserves immediate consideration.

These Harijans came originally from Palni, driven to Villpatti some three generations ago by hunger and unemployment. The conditions in which they live are unbelievably poor. In all they have 45 houses, which should really be called hovels, varying in size from a tiny 3 by 5 by 13 feet doll house to a palatial 6 by 5 by 15 feet mansion.

The walls are of mud with thatched roofs and cow-dung floors. It is not at all surprising to find as many as eight or ten people staying in each of these miserable huts, one single room serving as kitchen, dining room and store room for fuel. Rice forms the staple food of these people and a frugal meal for a family of six means at least Rs. 1/4 a day. In times of employment just one meal a day may be secured with difficulty, but for the jobless it is a grim tale of starvation and woe. How then can anything be put by for a rainy day? The sad plight of the Harijans brought home to the visitors the need of offering immediate relief. The great problem was how to start and in what manner to break down the coldness and suspicion of these poor people.

The first step, it was at length decided, must be to make friends with the people. Groups of Tamil-speaking scholastics came to the village for a month or so and talked to the people about their families, their children, their cattle and fields. In order to make no distinction, some went to the caste people and others to the Harijans. On enquiry and from these talks with the people, it was found that quite a few of the men belonging to the upper castes knew how to read, while this could be said of only two among the Harijans. Furthermore, just one Harijan child attended the Municipal Lower Elementary School of Villpatti, while the remaining 60 pupils came from the other castes. About ten caste children went to the Municipal school in Kodaikanal.

Children are often the best to start with since through them much prejudice can be removed from among the grown-ups. Accordingly, one Thursday morning was spent giving the lads a much needed hair-cut followed by a good bath, the best perhaps they had ever had. This procedure was repeated on another occasion with the result that the mothers, who had been idle spectators till now, became interested and went to work on the little girls. Medicines also formed part of the experiment, and as usual, the children

were the first to come forward. Soon older folk brought their complaints to the "doctors" who treated them with homeopathic pills and Dr. DeChane's powders. Gradually the hostile looks of the grown-ups gave way to broad smiles and requests to come oftener. By now the boys had received an old football which they put to good use on a make-shift field. Here all the young folk, both caste and non-caste, played and shrieked and enjoyed themselves. As prejudice died out, the Harijan parents were coaxed with extreme tact into sending their little ones to school. Within three months eleven new Harijan students had been added to the school rolls. At present two more have come out of a total of 60 of school age. It is encouraging to see how particular the parents are that their children go to school as neat and clean as possible. Now with suspicion overcome, the next big problem was Harijan family-uplift.

A few years ago, the Government, in connection with the "Grow More Food" campaign, had given some land to about 20 landless families. These plots, from $\frac{1}{2}$ acre to 3 acres in size, were situated a few miles from the village along the Attwampatti stream. Several of these families were Harijans but due to a lack of capital they had let the land lie fallow. Then six years ago the president of the Government Credit Co-operative Society gave the people small loans and seeds for the fields. But misfortune dogged the steps of the poor people. For some reason or other, perhaps because the loans could not be repaid, the crops were confiscated and the tillers left destitute. After this sad experience they abandoned the idea of farming altogether. Consequently, when it was suggested that they go back to the land as a means of improving their condition, the plan received a cold reception. Only one among them, a Harijan named Subban, thought the idea was worth giving a try.

Subban is a middle aged man with plenty of "go" and enthusiasm. Convinced of the plan himself, he persuaded another villager to agree to the proposal. In outline, the

plan went something like this: the scholastics would help every family that had a field given to it by the Government to build a small house on the plot. They would also assist in its cultivation for some time until the members of the family could manage things for themselves. Subban was taken up with the idea and spent many valuable hours working for its realization. Last December, members of the Young Men's Social League from Kodaikanal and some of the Jesuit scholastics began to quarry stone for the first of the houses. The nuns of a nearby convent sent timber and Sri Nadar provided transport facilities. By February, three small houses 13 by 16 by 8 feet with stone walls and thatched roofs were finished. Each stood on a plot of land belonging to a Harijan. The poor and ignorant are hard to convince and much of the work had to be done by the originators of the plan, while the people for whom the work was being done stood by and "watched the fun" as they said. But they had to be taught some way or other and example was the best way. Each of these houses cost about Rs. 150, but with stone and wood free and much of the labour too, the expenses boiled down to Rs. 40 for each house. Most of this sum came from the sale of used Christmas cards and a kind donation here and there. In addition to this, one of the nearby farmers loaned his bullocks for the first ploughing of the new farmland.

It is important to note that there was little or no opposition to the uplift scheme on the part of the caste people. Only at the beginning, when the Tahsildar came to see the spot and approve the plan, some complaints were voiced that the Harijans would pollute the stream which supplied the village water. But in the face of the Government policy urging the uplift of the backward classes, the caste people found that they could do little or nothing.

Work is now proceeding apace with the shifting of some 20 Harijan families to their own plots and the building of a model house for them. The rest will stay where they are

now but in better houses and cleaner surroundings. The Government Credit Society has been asked for a loan of Rs. 50 for each of the new farmers, in order to get their land cultivated. This amount could be repaid within the next six months. Last February a petition was sent both to the Central and Provincial Governments asking for land for the landless. No reply has yet been forthcoming from either quarter. Sri V. K. John, a barrister of Madras and a social worker himself, has plans for social reform in Kodaikanal and has promised to help in this "model village scheme."

What has been thus far described makes the future look bright, but it must not be forgotten that the people of Villpatti are very poor and that sanitary and living conditions are still far from satisfactory. It is to be hoped that in the not too distant future the people will be able to take over the work entirely but at the moment this is out of the question. If left to themselves at this early stage they will return immediately to their age-old ways and what little good has been achieved will soon disappear. Much progress has been made but there still remains much to be done. Do the Harijans appreciate what has been done for them? The election of one of the Jesuit Scholastics by the Harijan elders as president of their Harijan Sevak Sangh in place of a "caste" congressman gives the answer. For, as they said, the Swami "has a real heart for us and an unselfish motive."

Herman Da Costa.

POLITICAL DEMOCRACY

If we are to succeed in our endeavour of understanding what is required of democracy in order that it be socially integrated, we must first make sure that we have a clear conception of the various sociological parts, so to speak, that are involved in such an arrangement. Not that a mere knowledge of these component elements by themselves will afford us even so much as a suggestion of the solution we are seeking. For they are simply the relevant factors out of which our desired social equation must be formed. And they will have to be modified suitably and properly related to one another before the final balance can be struck between them. But, just as we cannot really expect to understand adequately the dynamics of human relations with an accurate perception of the fundamentals of human nature, to a like extent we are dependent upon a true insight into the nature of society if we are to achieve an effective familiarity with the workings of social relations. The nature of a thing is the best source to turn to for an explanation of its operations. Let us give some consideration, then, before proceeding any further towards our main objective, to the essential features of society.

Viewed in its simplest aspects, we see that society is a more or less permanent union of individuals, and groups of individuals in some instances, in which a common end is pursued through the exercise of co-operation effort.¹ What happens in such situations as this is that a number of people, finding themselves imbued with the urge for certain gains which have a basic uniformity about them, and realizing that it is impossible for each to procure the satisfaction thereof individually, agree to join forces and work together in a common enterprise. This unifying process does not always come about in a directly formal manner of course. As

¹ MacIver, R. M., *Society*, p. 6.

often as not, perhaps, the act of joining is performed in an automatic, rather unconscious fashion. The social connections and positions of many people are undoubtedly accepted by them as inevitable facts of life. Admitting, however, the actuality of this inner non-committance to the implications of their social status on the part of numerous persons, it is nevertheless true that at least some external measure of this combination movement is unmistakably present.

The constituent parts of society that have been mentioned thus far, namely, people, and the set of primary relations consisting of organization, co-operation, and co-ordination which bind them together, are characteristic of every single social unit. They are not of themselves, therefore, able to account for the many different societies encountered in real life. Obviously, then, there are additional points of which we must take cognizance. Touching upon these very lightly, since it will not be within the limits of practicability for us to involve ourselves in a clutter of variables, this much can be said concerning them. To the preceding permanent and essential elements in every society there are joined several changeable, accidental modifications. These may be classified as circumstances of time, place, and intention. Depending upon the manner in which these marginal factors are present and integrated with the underlying standard components, our innumerable, separately existing social bodies are established. By way of vaguely intimating the process through which all this comes about, it should be said that the injection of specific intentional details into the original substratum of society produces one species of sociological distinctions whereby we differentiate between such social categories as the domestic society, the cultural society, the economic society, the political society, and the religious society.² Each of the social entities which fit into any of these several divisions pursues a separate common goal

² Messner, J., *Social Ethics*, pp. 138-140.

through separately devised and directed methods of co-operation. Similarly, and this serves to carry the individuation trend one step further, the intervention of spatial conditions results in a sub-dividing of the foregoing distinct types of society according to the limits of their geographical extension. Many families, clubs, businesses, states and churches are scattered across the face of the earth. Still another refinement is worked into the vital centre of society by the mechanism of time. Each kind of social unit, wherever it happens to be located, is made just a bit more unique by the fact of its particular limited duration in existence. For our immediate purposes, though, it will be sufficient if we retain only that much of this social vision which includes the hard core thereof, along with those intentional qualifications that institute its cultural, economic, and political variants. The main items to be remembered are, that society is a functional union of persons, and that this union will assume distinct though closely related existential forms in order to meet the distinct but clearly related needs of its members. It is this quality of relatedness running through society's various manifestations which requires a positive capacity for integration in any system aiming at its general regulation.³

To assure an effective continuity to the unity principle in society it is necessary that there be established a central source of authority properly equipped for the maintenance of order. The chief responsibility of such an agency is the guidance and the control of organization and co-operation so as to secure the highest level of co-ordination. This is the sector of society commonly known as government. It is the principal directing force in any kind of association.⁴ The external instrumentality through which this governing organ operates consists of a great many social directives, called laws. These latter are the products of a threefold

³ Messner, *op. cit.*, pp. 114-116.

⁴ Gettell, R. G., *Political Science*, pp. 22-23.

internal mechanism. One part covers the making of law, a second includes the interpretation and application of law, and the third pertains to the enforcement of law. They are generally referred to as the legislative, judicial, and executive powers of government.⁵ No one of these powers by itself carries with it a full expression of social authority. Only the three in unison are adequate for this purpose. In the fulfilment of this triadic directive function, a government really holds the position of trustee to the entire body of society's members, and hence is both expected and obligated to subserve the best interests of these members. It is, therefore, in the very nature of every good government that it should be of the people and for the people whom it controls.⁶ Whenever this principal and agent or master and servant relationship is either evaded or inverted, the bearers of power are no longer a true government but a perverted tyrannical one.

There are indeed a wide variety of procedural methods available to the govt. institution. For the most part, these can be gathered under three broad headings. One is monarchy, or rule by a single individual. A second is aristocracy, or rule by a small group. The third is democracy, which is rule by a majority of the social membership.⁷ When it is stated that these are broad, general classifications, the meaning intended to be conveyed thereby is simply that each of the three terms represents a basic category of social action capable of diverse, concrete manifestations. Thus, monarchy may be limited or absolute, hereditary or elected; and the same conditions hold true for aristocracy. Democracy, while it is practically always found limited, may be either direct or indirect. If the regulative authority of a society is couched in the members themselves, there is direct democracy. Should this power be entrusted to repre-

⁵ Ibid.

⁶ Messner, *op. cit.*, pp. 521-528.

⁷ Gettell, *op. cit.*, pp. 191-202.

sentatives of the people instead, then democracy is the indirect or representative type. Recalling here, for purposes of emphasis, what was previously noted regarding all the different valid systems of government, we should bear in mind the critically important fact that every single one of them must be engendered of their people and engrossed in the advancement of their best interests. What marks off democracy, however, from its companion governmental forms, is its singular capacity for inserting a third popular prerogative into the pattern of social authority, which is, that government shall be by the people as well. The formula for governing advanced in this method is founded upon the premise that the common organization and common effort can be most successfully maintained, and hence the common good most satisfactorily promoted, when the primary responsibility for accomplishing all this is made the common burden of all who are involved. Since the welfare of the whole is very closely connected with the welfare of each part, the task of enhancing the general welfare will be more likely to succeed if it is made a function of individual welfare. Every qualified adult in a society is given both the right and the duty to participate in its directive processes.

To support a democratic social order a certain psychological and sociological stage of development must be achieved by a society's people. In proportion to the degree that these requirements are met will be the actual effectiveness of democracy in that society. And what are some of these personal ingredients ?

Mentally, the individual members must be intelligent, meaning by this that they should have a native ability for rational thinking ; informed, that is, possess a good knowledge of the democratic principles, and enjoy easy access to information concerning the more important social events of the day ; and interested, to the extent of being positively inclined to the habit of seeking and forming opinions on

leading social issues. In brief, an exponent of democracy must be socially conscious.

Morally, our subjects ought to be well-versed in the art of the simple human virtues. Honesty, humility, responsibility, and earnestness may truly be (said to constitute) the backbone of the democratic personality. A spirit of dedicated activeness should characterize the individual's attitude toward life as a whole, but more especially to the social aspects thereof. The religious injunction that "It is more blessed to give than to receive" could very well serve as the cornerstone of the moral foundation upon which democracy needs to be builded.

Socially, probably the dominant quality demanded of democratic constituents is the sense of brotherhood. A constant awareness, which is given external expression, of those personal features held in common, like origin, nature, and destination, prompts a healthy notion of equality, and provides a living bond of unity to draw the members together. The teachings of supernatural religion fulfil a valuable temporal function here also. For a faith in the brotherhood of man is inestimably strengthened by a belief in the Fatherhood of God.⁸

Having said this much, all by way of preparation for the principal inquiries that are yet to come, it is time now to commence the first phase of the scheduled investigation. Such a venture will carry us into the realm of political democracy.

In a political society, regardless of its exact size, whether village, city, province, or nation—one finds a collection of people organized and co-operating together for the sake of what is usually described as their general temporal welfare. Elaborating on this idea just a bit, we can say that the body of people in this instance have subjected them-

⁸ Stewart, W. D., *Dictatorship or Democracy*, pp. 71-75.

selves to the control of a central authority holding jurisdiction over just about every aspect of their joint relations. The economic, cultural, and domestic societies are each comprehended within the regulative province of this all-inclusive organization. On that account, such an institution is frequently referred to as the complete society. Of course it is true that, in-so-far-as the operations of this superior society touch upon areas which are more specifically the concern of the smaller, specialized associations, they are subject to stringent limitations, or will be, surely, if the social order is an integrated one. Every level of the hierarchic structure must have its rightful claim to autonomy respected. The fact remains, nevertheless, that the service which the political organ renders to the social body is both very real and extremely vital. It provides an organic framework, like the skeletal and nervous systems of the human body, which supports and stimulates a multitude of separately functioning units.⁹

As we observed earlier, a democratic social system places the immediate along with the ultimate responsibility for a society's government upon the shoulders of its entire adult population. If it is to survive, much less thrive, in any instance of its political existence, it will have to succeed in instilling a prominent political consciousness and a positive political concern within the characters of all its constituents. Every single section of the particular body politic must be interested in adding its contribution to the total governmental process. Similarly, besides the normal, healthy degree of participation which will be present in any well-run political community, the citizens of a political democracy will have to put forth still more effort. Since each one is actually, albeit indirectly in most cases, entitled to and expected to have a voice in the critically important work of making, applying, and enforcing the rules of social conduct, he cannot be satisfied with the performance of such

⁹ Rommen, *op. cit.*, pp. 463-65.

elementary public actions as attending an occasional meeting, and casting a periodic vote. The social voids which intervene between such occurrences create a vacuum in society which eventually spells the demise of democracy. These dangerous gaps need to be permanently removed from the scene by continuing and concerted efforts on the part of the people along the lines of action aimed at making themselves ready, willing, and able to join civic enterprises, serve on public committees and agencies, search out and encourage capable candidates for public office, and even, where possible, submit personally to the public's methods of selecting their officials.

While engaging in this unselfish routine, however, the various participants should never forget the inevitable impossibility of assuring the same amount of recognition and prominence to the conflicting programmes and practices that are suggested. In the market-place of ideas, which a democratic deliberative process ever entails, some views will be accepted and others discarded. The winnowing or sifting technique in vogue, though, ought ordinarily to operate on a relative rather than an absolute principle. Situated as they are in the midst of a complex and contingent sphere of reality, truth and justice in political matters can be the subject of an honest dispute. The prevailing mode for determining what are to be selected and sanctioned as the official policy, therefore, must be based on the precept of rule by the majority, with due consideration to the rights of the minority. Under such a procedure, the final product will bear the label made by all.

From these observations as to the significance of democracy for political society, we may formulate the following conclusions. Political society is the highest, in the sense of being the most comprehensive and complete, form of man's temporal associations. Since its *raison d'être* is the effective ordering of the entire hierarchy of social organizations, within the marginal limits, to be sure, established by the

personal rights of the individual, the natural rights of religious societies, and what might be termed the subsidiarity rights of the lesser social bodies, it possesses an inherent regulatory jurisdiction over the remaining categories of human associations. The operational plan of society that is known as democracy receives its most extensive implementation, meaning, with respect to its quantitative potentialities, when it is given effect on this social level. Then the opportunity for the whole range of qualified members in either a village, a city, a province, or a nation, to enjoy the greatest privilege of social life, that is, sharing the responsibilities of promoting the common good, becomes an accomplished fact. Furthermore, as human experience amply demonstrates, the security of a people's rights is usually closely proportioned to their capacities for responsibilities. Consequently, a second very valuable political benefit follows in the democratic train. By their readiness, their willingness, and their ability to make the organ of authority in their political society a government by the people, they render much more certain the honouring of those primary social correlatives to which they have a natural right—that government be of the people and for the people as well. Qualitatively considered, however, that is to say, with respect to the intensity of the penetration made by this popular method of control into the social order, democracy in politics does not of itself accomplish much. It really only faintly and remotely touches the economic and cultural sectors, seeing as how they are largely distinct from though simultaneously and essentially related to the political edifice. To achieve a thoroughgoing social democracy, then, these two organs of group life must likewise be directly enriched with the democratic ingredients. Not only is this a fact, but unless the spirit of popular control is instilled in such additional areas, it cannot long maintain itself in the political setting. (We have already seen how democracy is dependent upon a definite degree of internal and external development on the part of its subjects. Without a modicum of these conditions, all

semblance of a democratic order will simply wither away, if indeed it is ever able to become installed. But the first of these personal factors is decidedly a function of cultural society, while the second is pre-eminently affected by relations in economics. Democracy, therefore, owes it to itself, and to the best interests of the social order in its entirety to see that strenuous efforts are made for projecting it into these divisions of society. In doing this, though, the actual position of the three separate categories must not be lost sight of. Since there is a line of real independence which sets each of them apart, a reciprocal measure of autonomy should characterize the democratic institutions within the borders of each. A truly integrated social democracy cannot be attained by merely turning over the government of economic and cultural enterprises to the same representatives who direct the political affairs of their people.

J. S. Connor.

COMMUNITY PROJECTS AND HUMAN RELATIONS

"We are only indicating how the job is to be done ; it is others who will have to do the job. But somehow, as things are, the persons who do the job are rather diffident. How to give the initiative to the people in those things ? How to bestow on them that sense of partnership, that sense of purpose, that eagerness to do things ? . . . The primary matter is the human being involved, the man who is going to work, the man who is going to feel it and translate that feeling into action. Are you going to create that type of human being ? The human being is there, of course, you have only to reach his mind and heart." Such are some of the pertinent questions which the Prime Minister put be-

fore the Conference of the Development Commissioners of the Community Projects, on May 7th, 1952. By stressing the fact that the human being is the centre of our Community Projects, the Prime Minister drew attention to a very simple truth, but one which like so many elementary truths of life, is often forgotten in the stress and strain of economic and social development and planning. How often our planners forget the very nature of the being for whom they plan! In fact, it has needed a long and painful experience to prove to the planners of our industrial society, that all useful economic activity must take into account the human person for whose benefit such activity is ultimately undertaken! In our industrial world, this explains, in part, the development of the modern science of Human Relations, which has demonstrated that efficient production depends more on a friendly human co-operation between workers and employers rather than on paper plans and elaborate machinery.

Our Community Projects involve a vast plan, an enormous administrative organisation and various types of technical aid and machinery. It follows, therefore, that unless the human element is kept in view, as the Prime Minister has insisted, the very aim and purpose of the Plan will be defeated. A few facts suffice to reveal the vastness of the Plan, its great administrative machinery and the other measures which are essential for its success. To begin with these Projects are scattered all over the Indian Union and are located in every Indian State. Development areas are divided into Projects and Development Blocks, and each Project is intended to cover a rural population of two hundred thousand people living in an area of about forty square miles and in three hundred villages. Moreover, each Project is divided into three Development Blocks each of which is made up of a hundred villages. The Village Unit is usually composed of a population of five hundred people distributed in about a hundred families. In the whole of India,

forty-six Projects and twenty-three Development Blocks are to be constructed, and hence, the whole development area in the country will cover, approximately, a little over two thousand square miles in which there lives about sixty million people! With the assistance of the American Ford Foundation thirty Extension Training Centres have been sanctioned in the different States by the Ministry of Food and Agriculture; and in most cases, these Training Centres have been established near a Community Development Project so that the trainees may have every opportunity of engaging in practical work.

This vast development plan operates at almost every level of Government Administration. The Central Committee, at the top, is composed of members of the Planning Commission, and it is assisted by an Advisory Board made up of the Union Government's Secretary to the Ministry of Finance, the Secretary of the Ministry of Food and Agriculture, the additional secretary to the Ministry of Natural Resources and Scientific Research and a nominee of the Indo-U.S. Technical Fund. At State level, the Chief Minister heads the State Development Committee, and the other members include the Development Minister, the Ministers for Agriculture and Irrigation, Finance, Public Works and the Development Commissioner. Field operations in the State are under the District Development Committee which is composed of the Collector, as Chairman, and other officers representing Agriculture, Health, Education, Industries, Irrigation and the Public Works Department. In each State, a Project Advisory Committee assists the State Development Committee and it is made up of the local members of Parliament, local members of the State Assembly, local members of the District Board, members of the Village Panchayats in the area and other non-official members of the private organisations of social work operating in the area. Perhaps, the most important person in the whole administrative organisation is the Village Level Worker who is assigned to an average of five villages at the Development

Block Level. And for each hundred villages in an area, there is provided a technical staff of agriculturists, health workers, educationalists and others who assist the village level worker in his multiple activities. In order to man all Community Projects and Development Blocks in the country there will be need of about 805 supervisory staff and 4234 village level workers.

The key-position held by the village level worker may easily be understood when it is realized that the 'development programme aims not only at the economic reconstruction of the country, but also at the social rehabilitation of rural India. In other words, material betterment must be accompanied by a changed social outlook, so that all round progress in the country may be secured. The immensity of such a task will not escape any social worker who has had even a superficial experience of work in rural rehabilitation! And precisely because this task involves the building up of mental and moral attitudes, the human factor and human incentives to village uplift are of prime importance. "Poverty is not merely an economic concept," as the *Draft Handbook on Community Projects* notes, "but it is a social phenomenon implying a vicious circle of low income from agriculture, unemployment, malnutrition and chronic sub-health, ignorance and other factors," and it is this long continued and long endured condition of life which accounts for the fact, that "millions in India lack goods and commodities, but there is no positive desire to possess them either." Moreover, "amongst such people life is characterised by a lack of discontent, absence of conflict and, therefore, absence of aggressiveness." The result of this is a type of social stagnation and a contentment with sub-human conditions of life. This, indeed, is one of the most difficult and baffling problems of the social worker, and for the inexperienced social worker, there is, perhaps, none other which is more discouraging. It would be wrong, however, to suppose that social stagnation is met with only in our rural areas; it is fairly common in urban areas, and reveals itself among

the more wealthy classes by a supine unconcern or indifference towards helping the less unfortunate to enjoy better social conditions, and among the slum dwellers of our city, by a lack of all sustained effort to bring about conditions of life more in keeping with the human dignity.

It is common knowledge that the problem of social stagnation becomes still more difficult when it is met with among peoples who enjoy both a relatively high income and a comparatively high educational standard. In fact, it is not uncommon to find, especially in our villages which are situated near big cities and towns, that many an inhabitant of such villages though fairly well-off and educated still persists in living in conditions which show an absence of the most elementary rules of sanitation and healthy living ! And, usually, such people show no concern for any kind of village rehabilitation. They spend most of their time in the factories and offices of the city, and thus, their house in the village is little more than merely a place to rest in during the night. Their fields and farms are only of secondary importance, and occupy their attention for only a few months in the year, and even then, the work done on the land is usually carried out by hired labour. In such cases, there is need, for women social workers, on the village level ; such workers would find it necessary to approach the women of the village, and through them advance the uplift of the area. In fact, since the men are away for the most part of the day, at work in the city, the women folk in the village can better appreciate the benefits of improved water-supply, drainage, sanitation and other social amenities.

But whether the village level worker finds conditions as described above, or whether he operates among a thoroughly rural population, his success, by and large, will depend upon the type of contact he establishes with the people, and the manner in which he evaluates the human side of his work. According to the *Draft Handbook*, "it is his (the village level worker's) job to help the people to see their

needs and to want help in making changes", and moreover, "the village worker must *understand* what is going on in the minds of the people and in the social groups of the villages where he is working." This, indeed, implies more than a mere knowledge of the material and technical side of rural development, and one wonders if the training given our village level worker will fit him for such a task. The "human problems" in our villages, are not less important and difficult than the technical ones, and it is no exaggeration to say that the success of the village level worker will be measured by his ability to meet the stress, strain, petty rivalries and competition between members of a village community. The difficult problem of social stagnation among the low income village worker, may not unfrequently be due to a fear of change, and this in turn derives from the fear of insecurity. That is to say, the low income agricultural farmer lives on the border line of insecurity and if he changes his methods, he fear that even the very small yield he now receives will be further endangered. Hence, it is for the village level worker so to illustrate and demonstrate the benefits of change, that the peasant farmer and villager will willingly accept the new ideas of the village level worker. For the common man, security means a sufficient money income, or more correctly, a minimum amount of those things money can buy — food, clothing and shelter, in the first instance. After this comes security from unemployment and the loss of one's possessions. These are the *material incentives*, which the village level worker may employ to bring about rural reconstruction, in the way of better housing, sanitation and agricultural yields. To these material incentives must be added *psychological* and *social incentives*, in fact, material incentives are of little avail unless strengthened by these others. The small farmer and villager will not give of his best, unless he is assured that he himself, and his family, will enjoy the fruits of his labour, and this assurance must be given him by the village level worker.

C. C. Clump.

PROGRESS REPORT

South Canara

South Canara which had been long considered like a dormant region is awake with a new spirit since Independence Day, as any attentive visitor could testify. Under the Madras Estate Act, 1948, some 33 villages had the fixity of tenures well established. The fair rent of wet land was reduced from two-thirds to one-half of the net produce after making a larger allowance for the costs of cultivation; the fair rent of garden lands was also reduced and the system of renewals by which some customary tenants had to pay a renewal fee every twelve years was abolished.

Mangalore boasts of an Employer-Labour Liaison Committee which was started on private initiative and which did much to settle the dock-workers' strike and to improve the health of the labourers, and a Mahila Sabha which promotes social service among the womenfolk in a methodical manner. A community project is also in course of execution in the northern part of the district and is at present engaged on roads and bridges. But possibly the most progressive spirit is in evidence at Udipi where since Independence Day a new High School, a new University College and a Medical Institute have been built and meet the requirements of an eager youth.

The manner of financing the Medical Institution of which the Anatomy block was inaugurated on July 1st by the Health Minister deserves special mention. The Committee in charge publicized the project, after an enquiry which revealed that there were only some seven thousand seats in medical institutions against some thirty-five thousand applications. The Committee resolved that admission would be reserved, for the first ten years, to candidates whose parents would donate Rs. 3,000 per student. In the very first year, one hundred students were admitted and the first

block was erected. In the ten-year span foreseen, it is hoped that the college will be fully built and equipped. The Committee has also secured the co-operation of city and hospital authorities for the practical training of the students. The Udipi case is sufficient proof that medical services are in high demand and that the public do not rely on governmental *mabapism* to meet their own requirements.

Anti-Communist Movement

The All-Kerala Anti-Communist Front is a socio-moral organisation without any direct political programme which combats Communist influence by improving the economic and social conditions of the people. It has organised various associations and services : trade-unions, peasant movements, co-operative societies, employment league, health centres, adult night-schools, cottage industries, road-making gangs, savings banks.

The report of the first year mentions that one lakh of labourers have come under its trade-unions ; more than 700 cells have been created in various villages and the movement has spread to nearly all the factories of Kerala. More than 1,500 meetings and 300 study-circles were conducted. Special training was given to 700 workers, among whom several have become full-time propagandists. Groups are also formed in schools and colleges ; summer camps and training centres were set up.

An "All-Kerala People's Literary Front" has been formed. Its well-known weekly "Thozhilali" and lakhs of cheap pamphlets were distributed throughout the whole region. Bookstalls are being started in every town under the direction of the Central Committee and the Taluk Committees and the Front met with sincere appreciation from all prominent national dailies. The First annual convention was held at Alleppey in May 1953, which was attended by more than one hundred thousand people. The People's

Rally led by Dr. Sathya Narayana Sinha, M.P., was attended by over 30,000 enthusiastic opponents of Communism.

The Movement has received the precious encouragement from Mr. A. J. John, Mr. M. R. Masani, Dr. B. C. Roy, Dr. Chengalvarayan, Prof. Ranga, Sri S. K. Patil and the Madras Law-Minister. It received even better encouragement from the recent municipal elections in Travancore-Cochin.

Report on the Five-Year Plan

The Report summarizes what has been done in the first two years. Up to now out of the 2069 crores of rupees foreseen for the five years, some Rs. 585 crores have been spent. The Sindri Fertiliser Factory and the Chittaranjan Locomotive Works which were already under way at the start of the Plan have been completed. No other major project was due for completion up to now. The first two years only saw the planning and execution of the investment programme gathering a satisfactory momentum, though not reaching its peak.

The increase in agricultural production cannot yet be ascertained to the full. It is estimated that during 1951-52 the increase reached 8.8 lakh tons in foodgrains, plus another 2.7 lakh tons due to major irrigation works. In 1952-53 there has been further progress in rice, jowar, bajra, and maize, though several States failed to supply information. Fertilisers are not yet popular nor are the schemes for distribution of improved seeds sufficiently well organised. Consolidation of holdings has been taken in hand, especially in the Punjab.

Community projects are still at a very early stage, Thirty extension training centres are at work, 1324 village level workers and 66 supervisory personnel are under training, whilst 946 village level workers and 180 supervisory personnel have completed their training. The number of community projects begun in 1952 is 55 (each to cover 300 villages distributed in three blocks).

The irrigation targets for 1952-53 have been substantially attained (1.42 million acres out of 1.89 million foreseen); Punjab and Uttar Pradesh are ahead of schedule, Bihar, Madras, Rajasthan, and Damodar Valley lagging behind.

Industrial improvement was not uniform; increase in cotton textiles, cement, iron and steel, paper, etc.; fall in aluminium, pumps, diesel engines, machine tools, looms, hurricane lanterns, etc.

Communications have been improved substantially. Rehabilitation of railway rolling stock was satisfactory; 192 miles of railroad added. Harbours, lighthouses, shipping showed moderate improvement. 240 (out of 640 as planned) miles have been added to national highways; as to State highways, no accurate data have been supplied. Telegraph offices increased from 3,600 to 4,000; telephones from 168,000 to 200,000.

Among the social services envisaged in the Five Year Plan, little has been done about the Central Government's health schemes, except in the anti-tuberculosis schemes which, thanks to the assistance of W.H.O. and U.N.I.C.E.F., witness mass scale B.C.G. vaccination. As expected, the Report looks forward to the concrete proposals which the Population Research and Programme Committee is to make about family planning and the conclusions arrived at in the three experimental centres established for pilot studies.

About education, reliable data on primary schools are not available; ditto about secondary schools; ditto about universities. It almost exclusively refers to plans, programmes, projects, and commissions; the only progress reported is about expenditure. The schemes for the Indian Institute of Technology, the Development of the Indian Institute of Sciences, the Research Training Scholarships, the Development of Scientific Training and Technical Education, and Research are all taken in hand.

Labour conditions proved satisfactory on the whole : reduced number of days lost, increase in the annual earnings, progressive legislation (Plantation Labour Act 1951, Mines Act 1952, and Employees' Provident Fund Act 1952). Surveys, training schemes, productivity studies, and further planning.

Nor was the welfare of backward classes forgotten, though no precise details of advance could be supplied. For the rehabilitation of refugees, Rs. 12.2 crores were spent in 1951-52 and some 16 crores in 1953 ; these sums cover rural settlement, housing, loans, technical training and education.

The Report ends with a survey of the public co-operation given to the scheme ; here again realia are scanty. The Bharat Sewak Samaj which came into being in August 1952 has completed much of its organisational frame-work, the Ministry of Education is in touch with their State colleagues to promote the training of students and plans for labour service are drafted. Here and there the savings scheme made a good start, the local works programme met with fair response from the public, panchayats are being formed. Some regions show a decidedly progressive spirit, but many others are dormant.

On the whole the Report makes satisfying reading. The Five Year Plan has made a fair beginning, and it is hoped that unforeseen obstructions will not mar its even development.

A. L.

For promoters of Social Work

"The task of formation which must always precede direct action will assuredly be served by study-circles, conferences, lecture-courses and the various activities undertaken to make known the Christian solution of the social problem." (*Divini Redemptoris*)

SOCIAL CHRONICLE

Land Reforms

According to Mr. J. P. Narain, the Bhoodan Movement will end in collective village ownership. Before co-operative farming can be introduced which is inevitable, peasants should pool their tools and implements and start co-operative societies. Poor farmers gave their land far more willingly than rich landlords. He himself had collected 2,459 acres from 1,085 donors during his tour in Gujarat.

It looks as if in the mind of the Praja Socialist leader, no compensation would be given in case of legal dispossession. On the other hand (Art. 31 of the Constitution), such policy would go against the right to private property. In contrast with this discrepancy, the leader agrees with the Government Five-Year Plan to have the village land managed by Panchayats.

Co-ordination between official services in Madras was an urgent need. According to Sri M. Rajeswara Rao, M.L.A., Harijans and others who wanted to cultivate public waste land were requested to have themselves registered as field-labour co-operative societies as a necessary pre-requisite; when they applied to the Co-operative Department for registration, they were told to have the land granted to them by the Collector before being registered. It was agreed that registration of such co-operative societies would be given, as the first step, if members deposited the share capital, since the co-operatives could undertake other business besides farming.

By the end of July, the distribution of lands donated in the Bhoodan movement was being undertaken only in four States: Uttar Pradesh, Hyderabad, Kerala and Tamil Nad. The distribution deals with 5,50,000 acres out of the 14,62,000 acres secured till mid-July. So far Bihar has contributed, 7,00,000 acres and Uttar Pradesh 5,00,000. In the four States mentioned above the government has recognized the legality

of the transfers for Bhoodan. The other State Governments have not yet moved in the matter, and the Sarvaseva Samaj had acknowledged the gifts and kept the land with them for cultivation. In the four States where the distribution has been legalised, village committees are formed which in consultation with all the villagers allocate the lands for five years in the first instance. By the end of July, Hyderabad had dealt with some 60,000 acres, Kerala and Tamil Nad with 6,000 each.

Harijan Uplift

The Madras State plans to start new hostels for Harijans, five for boys and two for girls. The hostels for boys would be built at Mayavaram, Coimbatore, Guntur, Eluru and Srivilliputtur; for girls, at Guntur and Eluru. This is a new proof that the political equality in the Constitution has not automatically given economic and social equality.

In Ahmedabad, Sri P. N. Rajbhoj, M.U.P. and General Secretary of the All-India Scheduled Castes Federation, complained that the disabilities of Harijans had been removed on paper only. Little is done to promote the economic conditions of Harijans.

In South India, Sri S. D. Chaurasia, member of the Backward Inquiry Commission, urged Harijans to place all facts relating to their educational, economic and social conditions before higher authorities. Sri V. N. Ghatikachalam remarked that economic help should come first, improvement in social status being second; even educated members of the community often enough fail to get suitable appointments. In the same line, when wells are bored in the villages with government assistance, they are not allowed to the Harijans but are monopolised by influential people.

Schools

The new scheme of Elementary Education in Madras came in for sharp criticism at a meeting of the Executive

Board of the South India Teachers Union, held in early July with Sri S. N. Natarajan presiding.

The Board felt in duty bound to warn the public that the scheme would provide only an inferior standard of education. The hasty manner in which it had been introduced fills one with fears of possible drastic changes in the future. Teachers are conservative but progressive enough to understand and appreciate beneficial schemes as well as to evaluate the difficulties to be met in working it out. Therefore they are naturally averse to hasty measures. The scheme foresees a system of apprenticeship for the children between 6 and 11 in case parents cannot train them in their own occupations. Teachers question the very idea of this system; there are serious difficulties and dangers in entrusting small children to village craftsmen who do not always enjoy the parental trust. Such apprenticeship would be more suitable for children above ten and the question of apprenticeship calls for re-examination.

The arrangements which keep the small children in the class-room for three hours at a stretch may prove too strenuous for kids. More particularly can teachers put in two three-hour shifts every day with anything like efficiency?

Another innovation in the scheme is to limit itself to mere literacy and it throws the burden of anything above and beyond, social behaviour and manual skill, on the parents. It is doubtful if the schools will go on teaching civics which in past years looked so very important that school inspectors never failed to ask the smallest boy or girl: "What is an M.L.A.? Who is our beloved Governor? Who is our revered Prime Minister? Who is the honourable chairman of our District Board? What is a firka?" Those questions were so important yesterday that grants were often measured on the standard of 'civic education' imparted by the school; to-morrow it may be put aside.

The teaching of manual craft will be entrusted to the village craftsmen, blacksmith, carpenter, weaver, etc. in

case the parents themselves do not feel like initiating their children (between five and ten) into the mysteries of their own occupation. This teaching in craftsmanship which is an essential piece of primary education appears to be left to a type of educators which is uncertain and unreliable. Will the kids find such educators in sufficient numbers and with the necessary leisure and patience to deal with toddlers? What of the villages where such different craftsmen are not to be found? What of the schools with a boarding department? What of the girls attending school from distant hamlets?

Finally the pedagogues were not slow to denounce the tone and language that had been used to criticise the old scheme, though they themselves were not averse to adopting a similar tone and language to criticise the new one. Why depreciate the meritorious efforts of the past in working out the old system of education? Why so derogatory remarks on the efficiency and devotedness of the old school masters? Why depict the schools as if they were prisons? In short what was the reason and justification of such unfair and unjust criticisms? The Board could only regret such denunciations.

Each and every item of innovation was taken up in turn and duly, longishly, repetitiously studied, analysed in detail, criticised and rejected. In spite of such much pedagogical wrath and forensic eloquence, the Government of Madras seem resolved to proceed with the scheme. But at the fag end of the legislative session, an amendment was carried which recommended that the scheme be stayed and submitted to a committee of official and non-official experts.

E. Gathier.

t
e
l
-
e.
-
y
l
?
-
t

n
e-
t-
of
at
as
d
s.



PRACTICAL CITIZENSHIP

By C. C. Clump s.j.

A text-book intended for Secondary Schools. Part I acquaints the young citizen with the Civics of daily life; Part II gives him the principles of civic life and our Indian Administration, according to our Constitution; Part III develops, in some detail, certain features of man's life in society.

An excellent precis in 88 pages of all a High school boy or girl should know of the national life.

Price: Re. 1/4 postage extra

SOVIET LIFE SERIES

A series of 10 two-page fly-sheets on Soviet freedom, education, wages and prices, slave labour, etc.

Rs. 8-8-0 per thousand, plus postage.

Re. 1-0-0 per hundred, plus postage.

TOO MANY OF US ?

By A. Nevett

Demi 8vo. 200 pp.

Price: Rs. 3/12; 6 sh.; 1 \$ or equivalent exchange

Write to :—

INDIAN INSTITUTE OF SOCIAL ORDER

4 BOAT CLUB ROAD

POONA, 1.

SOCIAL ACTION

Social Action is a monthly devoted to social problems, and is under the direction of the I. I. S. O.

The Editorial Board do not necessarily endorse the individual views of contributors.

The yearly subscription is Rs. 4 or 6 s. 6 d., or \$ 1.50.

Manuscripts, subscriptions, advertisements and remittances should be addressed to *The Manager, Social Action, 4, Boat Club Road, POONA 1.*

The Manager does not take any responsibility for any Manuscript that may be lost. Manuscripts offered for publication should be accompanied by a stamped addressed envelope to secure their return in case they are not accepted.

Cheques if not drafted on a Poona Bank should cover the clearing commission.

V. P. P. charges are extra.

Inland Money Orders or International Money Orders are the best means of payment.

INDIAN INSTITUTE OF SOCIAL ORDER

AIMS AND OBJECTS

1. To spread the social teachings of the Catholic Church.
2. To provide theoretical and practical training for social workers.
3. To serve as a centre of information about Catholic social works.

PERSONNEL

The I. I. S. O. was started at Poona on January 6, 1951 and is at present staffed by the following members of the Society of Jesus:

Rev. J. D'Souza, *Director*, Rev. C. C. Clump, A. Fonseca, E. Gathier, A. Lallemand, and A. Nevett.

